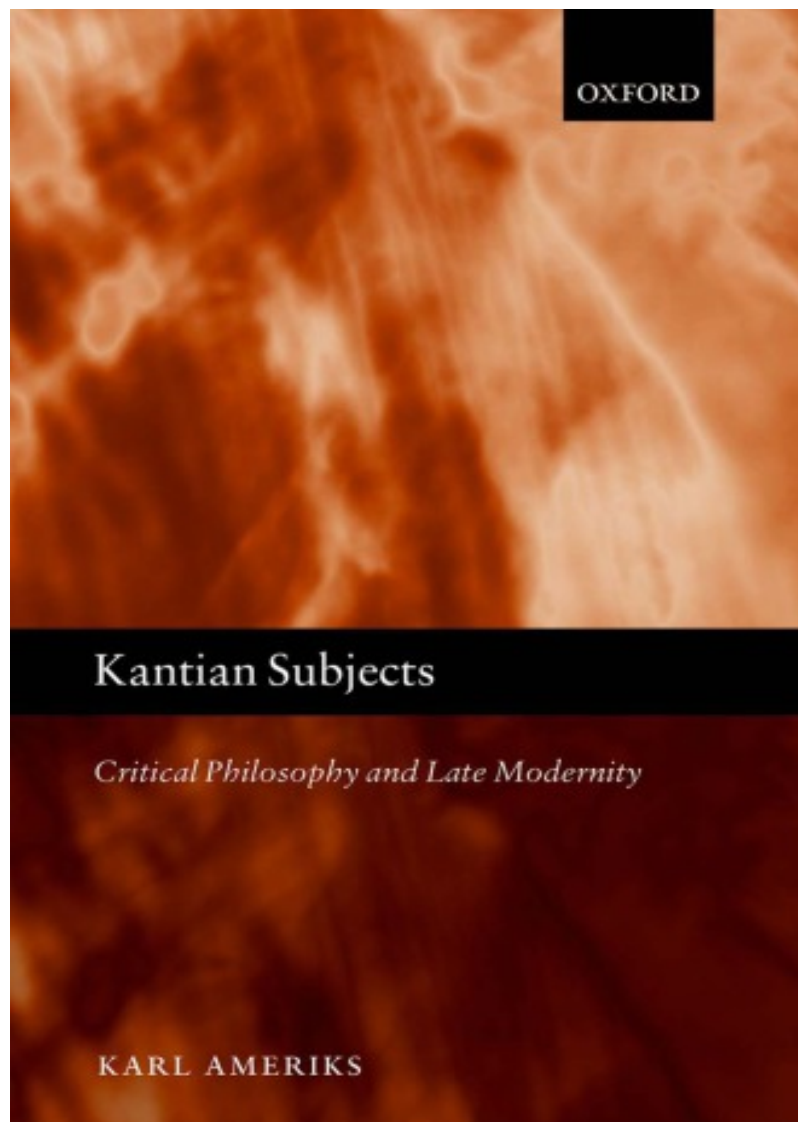


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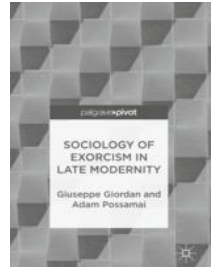


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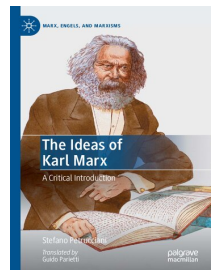
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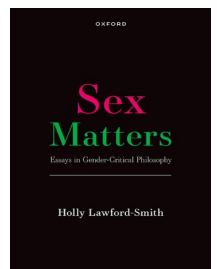
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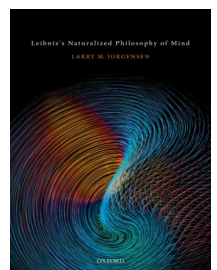
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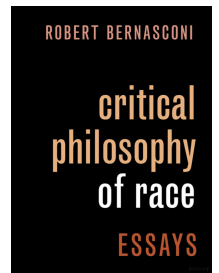
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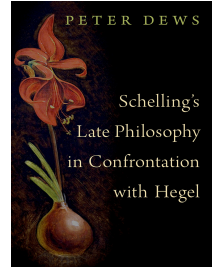
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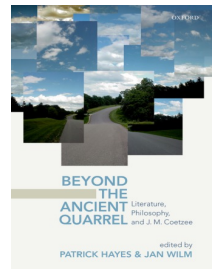
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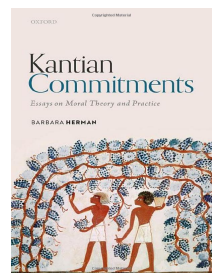
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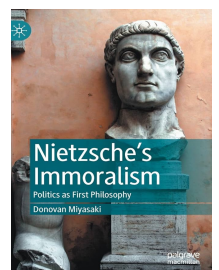
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Except for Chapters 1 and 8, which have not been published elsewhere, the essays in this book (now reformatted and updated, with minor but numerous revisions), which have appeared in an earlier form in the following publications, are reprinted with permission, and their publishers are hereby thankfully acknowledged: “On the Many Senses of ‘Self-Determination,’” in *Kant on Freedom and Spontaneity*, Kate Moran (ed.) (Cambridge: Cambridge University Press, 2018), 171–94 (also presented as the 2014 Walter de Gruyter APA Kant Prize

lecture and reprinted in the *Proceedings of the American Philosophical Association* 92 (2018), 258–83; “On ‘Kritik und Moral’,” in *Übergänge- diskursiv oder intuitiv? Essays zu Eckart Försters “Die 25 Jahre der Philosophie,”* Johannes Haag and Markus Wild (eds.) (Frankfurt am Main: Vittorio Klostermann GmbH, 2013), 59–80; “Kant on Freedom as Autonomy,” in *Freiheit nach Kant - Tradition, Rezeption, Transformation, Aktualität*, Sasa Josifovic and Jörg Noller (eds.) (Leiden and Boston: Brill, 2018), 95–116; “Once Again: The End of All Things,” in *Kant on Persons and Agency*, Eric Watkins (ed.) (Cambridge: Cambridge University Press, 2018), 213–30; “Vindicating Autonomy: Kant, Sartre, and O’Neill,” in *Kant on Moral Autonomy*, Oliver Sensen (ed.) (Cambridge: Cambridge University Press, 2013), 53–70; “On Universality, Necessity, and Law in General in Kant,” in *Kant and the Laws of Nature*, Michela Massimi and Angela Breitenbach (eds.) (Cambridge: Cambridge University Press, 2017), 30–48; “Some Persistent Presumptions of Hegelian Anti-Subjectivism,” *Proceedings of the Aristotelian Society Supplementary Volume* 89 (2015), 43–60 (reprinted by courtesy of the Editor of the Aristotelian Society: © 2015); “History, Idealism, and Schelling,” *Internationales Jahrbuch des Deutschen Idealismus/International Yearbook of German Idealism* 10 (2012), 123–42; “History, Succession, and German Romanticism,” in *The Relevance of Early Romanticism. Essays on German Romantic Philosophy*, Dalia Nassar (ed.) (Oxford: Oxford University Press, 2014), 47–67; “Hölderlin’s Path: On Sustaining Romanticism, from Kant to Nietzsche,” in *A Companion to Early German Romantic Philosophy*, Elizabeth Millán Brusslan and Judith Norman (eds.) (Leiden and Boston: Brill, 2019), 258–79; “On Some Reactions to ‘Kant’s Tragic Problem’,” in *Natur und Freiheit. Akten des XII. Internationalen Kant Kongresses*, Violetta Waibel, Margit Ruffing, and David Wagner (eds.) (Berlin: de Gruyter, 2018), 3255–62; “The Historical Turn and Late Modernity,” in *Hegel on Philosophy in History*, Rachel Zuckert and James Kreines (eds.) (Cambridge: Cambridge University Press, 2017), 139–56; “Beyond the Living and the Dead: On Post-Kantian Philosophy as Historical Appropriation,” *Graduate Faculty Philosophy Journal* 40:1 (2019), 33–61.

Note on Sources and Key to Abbreviations and Translations

References to Kant's *Critique of Pure Reason* (*Critik der reinen Vernunft*, Riga: Hartknoch, 1781 and 1787) are given in the standard way by citing pages of the first ("A") and/or second ("B") edition, and use the translation of Norman Kemp Smith, London: Macmillan and Co. (1923). Otherwise, references to Kant's works use the abbreviations below and cite, in square brackets, the volume and page of the Academy edition: *Kant's Gesammelte Schriften*, Ausgabe der Preussischen Akademie der Wissenschaften (Berlin: de Gruyter, 1900ff). Details on translations are given in the list of references at the end of this volume.

List 1: Kant's Writings, Listed by Abbreviation

- Anth *Anthropologie in pragmatischer Hinsicht* (1798) [7: 119–333], trans. in Kant (2007).
- AnthFried "Anthropologie Friedländer" (1775–6) [25: 469–728], trans. in ssss (2012b).
- Auf "Beantwortung der Frage: Was ist Aufklärung?" (1784) [8: 35–42], trans. in Kant (1996a).
- Bem *Bemerkungen in den "Beobachtungen über das Gefühl des Schönen und Erhabenen"* (1764–65), ed. Marie Rischmüller, Hamburg: Meiner, 1991, trans. in Kant (2011b) [corrected edition of [29: 1–102]].
- Br *Briefwechsel* [10]–[12], trans. in part in Kant (1999).
- Diss *di mundi sensibilis atque intelligibilis forma et principii* ["Inaugural Dissertation"] (1770) [2: 385–419], trans. in Kant (1992a).
- EaD "Das Ende aller Dinge" (1794) [8: 327–39], trans. in Kant (2nd edition, 2017).
- EEMW "Etwas über den Einfluß des Mondes auf die Witterung" (1794) [8: 315–24], trans. in Kant (2012a).
- Feyerabend "Naturrecht Feyerabend" (1784) [27: 1319–94], trans. in Kant (2016).
- G *Grundlegung der Metaphysik der Sitten* (1785) [4: 387–463], trans. in Kant (2011a).
- Idee "Idee zur einer allgemeinen Weltgeschichte in weltbürgerlichen Absicht" (1784) [8: 17–31], trans. in Kant (2007).
- JL *Immanuel Kants Logik, Ein Handbuch zu Vorlesungen* ["Jäsche"] (1800) [9: 1–150], trans. in Kant (1992b).

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a vast collection of ebooks across various genres, available in popular formats like PDF, EPUB, and MOBI, fully compatible with all devices. Enjoy a seamless reading experience and effortlessly download high-quality materials in just a few simple steps. Plus, don't miss out on exciting offers that let you access a wealth of knowledge at the best prices!

- KpV *Kritik der praktischen Vernunft* (1788) [5: 1–164], trans. in Kant (1996a).
- KU *Kritik der Urteilskraft* (1790) [5: 164–486], trans. in Kant (2000).
- MdS *Die Metaphysik der Sitten* (1797–8) [6: 205–493], trans. in Kant (1996a).
- MetD “Metaphysik Dohna” (1792–3) [28: 615–702], trans. in part in Kant (1997a).
- MetM “Metaphysik Mrongovius” (1782–3) [29: 747–940], trans. in Kant (1997a).
- MetV “Metaphysics Volckmann” (1784–5) [28: 440–50], trans. in part in Kant (1997a).
- MK2 “Metaphysik K₂” (early 1790s) [29: 753–75], trans. in part in Kant (1997a).
- ML1 “Metaphysik L₁” [Pölitz] (1770s) [28: 157–350], trans. in part in Kant (1997a).
- ML2 “Metaphysik L₂” (1790–1?) [28: 531–610], trans. in part in Kant (1997a).
- MM2 “Moral Mrongovius II” (1784–5) [597–633], trans. in Kant (1997b).
- MPC “Moral Philosophie Collins” (1774–7?) [27: 243–471], trans. in Kant (1997b).
- Nachschrift “Nachschrift zu Christian Gottlieb Mielckes Littauisch-deutschem und deutsch-littauischem Wörterbuch,” (1800) [8: 445], trans. in Kant (2007).
- PPH “Praktische Philosophie Herder” (1762–4) [27: 3–78], trans. in Kant (1997b).
- Prol *Prolegomena zu einer jeden künftigen Metaphysik, die als Wissenschaft wird auftreten können* (1783) [4: 255–383], trans. in Kant (2004).
- Raum “Vom dem ersten Grund des Unterschieds der Gegenden im Raume,” (1768) [2: 377–83], trans. in Kant (1992a).
- Refl *Reflexionen* [16]–[18], trans. in part in Kant (2005).
- Rel *Religion innerhalb der Grenzen der bloßen Vernunft* (1793–4) [6: 1–202], trans. in Kant (2nd edition, 2017).
- RevSch “Rezension von Johann Heinrich Schulz’s *Versuch einer Anleitung zur Sittenlehre für alle Menschen, ohne Unterschied der Religion, nebst einem Anhang von den Todesstrafen*” (1783) [8: 10–14], trans. in Kant (1996a).
- RezHerder “Rezension zu Johann Gottfried Herder, *Ideen zur Philosophie der Geschichte der Menschheit* (erster Teil); “Erinnerungen des Rezensenten der Herderschen *Ideen zur Philosophie der Geschichte der Menschheit* über ein in Februar des *Teutschen Merkur* gegen diese Rezension gerichtetes Schreiben”; “Rezension zu Johann Gottfried Herder, *Ideen zur Philosophie der Geschichte der Menschheit* (zweiter Teil)” (1785) [8: 43–66], trans. in Kant (2007).
- RL “Philosophische Religionslehre nach Pölitz” (1817) [28: 993–1126], trans. in Kant (1996b).
- SF *Der Streit der Fakultäten in drei Abschnitten* (1798) [7: 5–116], trans. in Kant (1996b).
- TP *Über den Gemeinspruch: Das mag in der Theorie richtig sein, taugt aber nicht für die Praxis* (1793) [8: 275–313], trans. in Kant (1996a).
- VzeF *Verkündigung des nahen Abschlusses eines Tractats zum ewigen Frieden in der Philosophie* (1796) [8: 413–22], trans. in Kant (2002).

- VorIM *Immanuel Kant: Vorlesung zu Moralphilosophie* (1770s), ed. Werner Stark, Berlin: de Gruyter (2004) (a newly edited version of MPC, using Kaehler's notes).
- WHO "Was heisst: Sich im Denken orientieren?" (1786) [8: 133–47], trans. in Kant (1996b).
- ZeF *Zum ewigen Frieden. Ein Philosophischer Entwurf* (1795, 1796) [8: 343–86], trans. in Kant (1996a).

List 2: Abbreviations for Works by Other Authors

- E Prauss, Gerold. *Die Einheit von Subjekt und Objekt. Kants Probleme mit den Sachen selbst*, Freiburg and Munich: Karl Alber (2015).
- HW Hegel, Georg Wilhelm Friedrich. *Werke in zwanzig Bänden*, ed. Eva Moldenhauer und Karl Markus Michel, Suhrkamp: Frankfurt (1970).
- JN Noller, Jörg. *Die Bestimmung des Willens. Zum Problem individueller Freiheit im Ausgang von Kant*, Freiburg and Munich: Alber (2015).
- RSV *New Revised Standard Version with Apocrypha*, Augsburg: Fortress Press (1992).
- SW Schelling, Friedrich Wilhelm Joseph. *Friedrich Wilhelm Joseph Schelling's Sämtliche Werke*, ed. K. F. A. Schelling, Stuttgart: Cotta (1856–61).

PART I

KANT

1

Introduction to an Extended Era

1.1. Three Kinds of Kantian Subjects

The title *Kantian Subjects* is to be understood as having a threefold meaning. First, it signifies a discussion of *various topics related* to Kant's Critical philosophy. Second, it concerns the specific thought that *Kant himself* had a distinctive—and often still misunderstood—*non-Luciferian*¹ conception of what it is *to be a subject*, especially in the context of *modernity*, that is, the era dominated by Newton's and Rousseau's demanding claims about our being bound, fortunately, by universal necessities. For this reason, much of the volume focuses on the Critical philosophy's "keystone" notions of absolute freedom and strict law, and their combination in the complex concept of an individual subject's fundamental capacity for *self-determination*, practical as well as theoretical. Third, the title also points to the idea that, *after* Kant's work, there is a significant sense in which most of us—that is, reflective, educated citizens of *post-1780s* Western civilization—have, to a large extent, become subjects in a *late modern* and broadly (but only indirectly) Kantian kind of *culture*.

To be a "Kantian subject" in this extended, cultural sense, is to understand oneself as having entered into a distinctive late form of what Herder, Kant's early and most prominent student, called "this autumn of our reflectiveness."² With the rise, already in the 1790s, of harsh critiques of Kant's system in its orthodox form, the classical modern period of philosophy came to a disappointing end. It immediately morphed, however, into a still enduring eon of post-Kantianism, a period that has often been obsessed with attacking Kant while nevertheless defining itself in terms of significant relations to his Critical philosophy and especially its notion of autonomy. Step by step, the initial attempts to restore the classical modern (Cartesian, Leibnizian, transcendental) ideal of a boldly optimistic system of tightly linked scientific, metaphysical, and theological claims to knowledge of pure necessities gave way to a closely related and yet distinct philosophical and

¹ See Chapter 6 for a critique of Iris Murdoch's influential remark about Lucifer. Murdoch (1970) connects Kant to Milton simply by comparing her own highly unappealing notion of the Kantian subject with Milton's Lucifer, while offering no clear textual grounds and entirely overlooking the positive connections of Kant to Milton and religion. See also Chapter 12 and Kant's reference (KU §49) to Milton's use of "heaven" and "hell" as paradigmatic "aesthetic Ideas."

² Herder (1997, 46). See my (2011), (2018a), and (forthcoming b). In this context it is not inappropriate to also think of phenomena such as Beethoven (a reader of Kant), and the issue of "late style" in music as discussed (in their own late work) by Adorno (1998) and Said (2003).

cultural outlook. In its most influential forms of self-understanding, this outlook turned to stressing the contingencies of history and a narrative of belatedness,³ although always still under the sign of Kant's general enlightenment goals. Hence, this volume's subtitle: *Critical Philosophy and Late Modernity*.⁴

A complication of this era is that the Kantian subjects who occupy it, within philosophy and in culture at large, fall into quite different groups. Some work energetically *against*, or even sympathetically with, numerous *unfortunate caricatures* that define the Critical philosophy in hopelessly subjectivist, monological, or anti-natural terms. Others work basically in line with Kant's own thought but stress the need to supplement it in significant ways in order to be more effective in achieving the main goals of enlightenment in a later age. This volume will occasionally concern writings in the first group, which can be shown to involve influential misunderstandings of the Critical philosophy, but its main concern will be with members of the second group, and with pointing out underappreciated ways in which they carry forward Kant's spirit in a manner most appropriate for our own times.

1.2. Overview of the Whole

These preliminaries should help explain why this volume is divided into two parts—"Kant" and "Successors"—and how there is an internal relation between these parts.⁵ The main focus in most of the essays in the first part is to make clear, from a variety of perspectives, exactly how central, multi-layered, and ambiguous Kant's notion of self-determination is. These essays explain the notion both in terms of complexities in Kant's own texts as well as in relation to current interpretations that pick up on, or tend to distort, one or other of its basic features. More specifically, since the notion of self-determination involves both the concepts of

³ Perhaps the best short characterization of the era comes, not surprisingly, from Friedrich Hölderlin, who was obsessed with what is to be done in what he calls our "age of need" (*dürftiger Zeit*). This theme in Hölderlin is well known for having been stressed by Martin Heidegger, but in a non-Kantian way. My own study of Hölderlin and Heidegger was first stimulated by the teaching of Karsten Harries, and a version of Chapter 12 was presented at a conference in his honor at Yale.

⁴ Some of the main ideas of this story already appear in my (2006), chs. 11–13 and (2012), chs. 13–15 (the term "late modern" is explained at 307). In the present volume, however, even more attention is given to the philosophical significance of writings from the Early Romantic era. While my (2000a) stressed negative features of the post-Kantian reaction to Kant, later works have turned more to a focus on distinctive positive strands in the work of his successors.

⁵ The essays in this volume are closely connected in time of publication as well as theme. Most of them have a publication date of 2017 or after, and the remaining essays were published in the period 2013–15. The essays are presented in a natural thematic sequence but can also be read individually in any order. Numerous cross-references are provided for readers who may take the latter option. Readers familiar with earlier versions of these essays may notice that numerous emendations and clarifications have been made for this volume, but no substantial changes are intended.

self and of determination, it is possible, and quite common, to misconstrue Kant's use of these concepts in overly individualistic or contingent terms. In clarifying these points, the essays in Part I build on, but also go beyond, arguments presented in my earlier works. They offer my first treatment of several of Kant's lesser known positions, as well as new reactions to work by leading senior scholars such as Eckart Förster, Paul Guyer, Charles Larmore, Onora O'Neill, and Gerold Prauss, along with arguments that connect with recent work by younger Kant specialists such as Michela Massimi, Jörg Noller, Owen Ware, and Eric Watkins.

The second part of the book, on the post-Kantians, is not at all an incidental addendum but is ultimately the book's main concern. It provides a set of overlapping arguments that there are positive connections—as well as a few key differences—between genuine Kantianism and what is most valuable in the ever-developing post-Kantian tradition. The best post-Kantian writing follows Kant in building on a threefold respect for modern science, autonomy-oriented practical philosophy, and—in the wake of these developments—the thought that philosophy has a distinctive constructive role to play even after we have absorbed the main lessons of the Scientific and French Revolutions as well as of the limits of philosophy in the old, broadly Cartesian style.

The main positive line to be drawn between Kant's own modern philosophical era, and the late modern era that began right after his work, concerns the replacement of Kant's still largely non-historical and quasi-scientific systematic conception of philosophy with a more explicitly historical *methodology*, one that consists largely in strings of *detailed* argumentative correction and appropriation of one's main predecessors. In discussing the complex interactions of figures such as Herder, Reinhold, Hegel, Schelling, Hölderlin, Novalis, and Schlegel, I argue that their work, at its best, introduced a productive new paradigm for philosophy, one that stresses history, subjectivity, and aesthetics in a progressive way that avoids the shortcomings of historicism, subjectivism, and aestheticism. Rather than regarding their philosophical remarks, and literary experiments of a philosophical nature, as a weak substitute for enlightened science, politics, or religion, we should read these post-Kantians as providing a valuable *supplement* to, and powerful *reinforcement* of, what is most valuable in these institutions. This strategy builds on an influential idea found already in Kant, namely, that the insights of cultural "geniuses" can be understood as being creatively "exemplary"—especially for questions of humanity's vocation (*Bestimmung*)—in a successive manner that allows for noteworthy progress even in the absence of an apodictic path of scientific or philosophic proof, mystical intuition, or precise imitation. I compare and contrast my arguments here with recent work by, among others, Frederick Beiser, Robert Brandom, Manfred Frank, Gregg Horowitz, Stephen Houlgate, Odo Marquard, Robert Pippin, and Richard Rorty.

1.3. Overview of Part I: Kant

Chapter 2, “On the Many Senses of ‘Self-Determination,’” begins with a clarification of the central concept of the Kantian era. It argues for a middle path between two extreme but common ways of reacting to Kant’s *Groundwork* account of moral self-determination as autonomy. In this case, the Scylla objection claims that to speak of the moral law as rooted in self-legislation, that is, with a stress on the “auto” component of “autonomy,” is to be too subjective and to do an injustice to the essentially receptive character of our reason. Here the contention is that Kant misunderstands how reason is a capacity that basically appreciates reasons to act given to the subject by what is outside of it. The contrasting Charybdis concern stems from a worry about what can appear to be an overly close connection drawn between morality and freedom as autonomy. Here the critic’s contention is that the “nomos” component of self-determination in the *Groundwork* is too restrictive, and in a sense overly objective. Insofar as it makes our action appear so thoroughly law-oriented that it seems to leave only the options of being forced either by our reason to follow the moral law, or by the “natural necessity” of our sensibility to go against the moral law; and thus (in contrast at least to Kant’s own later works) it does injustice to the full power of our faculty of free choice and our ability to act in ways more complex than these two narrow options. I explain both how Kant can defend himself against these objections (especially worries about the notion of “giving the law to oneself”), and how, because of various terminological complications, it is not surprising that the worries have been raised.

The essay focuses on the argument at the end of Section II of Kant’s *Groundwork of the Metaphysics of Morals* and concludes that, far from serving as an independent Archimedean lever, Kant’s introduction of what he calls a “principle of autonomy” is dependent upon the prior formulations of the categorical imperative and is fundamentally a thesis about the autonomy of a pure *faculty* of reason (not to be identified with mere rationality). The key point is that, given the substantive necessity in the content and force of the imperative, and the limitations of the faculties of sensibility and understanding, a faculty of pure practical reason (*Wille*) is required—just as, for Kant, *pure* intuition is required for the substantive necessities of the Transcendental Aesthetic that cannot be grounded in sensibility or understanding.

Chapter 3, “From A to B: On ‘Critique and Morals,’” presents an account of why it is that the *Groundwork* was suddenly written at the particular time that it appeared (1785)—an important issue that, surprisingly, is rarely discussed. This time was not only shortly after there had appeared several harsh criticisms and misunderstandings of the *Critique of Pure Reason* (1781) but also at a moment when Kant was forced to become aware of a growing wave of anti-libertarian writings in general—not only in standard Leibnizian and Spinozist circles but

also among younger writers such as Herder and J. H. Schulz. Understanding this context, and the fact that Kant had left the status of the grounds for our belief in absolute freedom unclear in the first edition of his *Critique*, helps considerably in explaining several features of the second edition (1787) as well as the genesis of the *Critique of Practical Reason* (1788) and its surprising invocation of a “fact of reason.”⁶ My interpretation of this phase of Kant’s work is presented as a contrast to some aspects of important recent work on the period by Förster.

Chapter 4, “Revisiting Freedom as Autonomy,” focuses on two significant new interpretations of Kant, one in a book-length review of the literature by a German scholar, Jörg Noller, and the other in a sequence of closely linked apologetic studies of Kant by the Canadian philosopher, Owen Ware. Noller presents a valuable treatment of the background of key Kantian terms such as *Willkür* and *Wille*, and this provides another opportunity to more precisely define my account of how Kant’s notions of freedom and autonomy are to be understood within the developments of Kant’s Critical period. In his interpretation, Ware argues—against positions that I and others have favored—that, instead of a great “reversal,” there is considerable agreement between Kant’s discussions of freedom in the *Groundwork* and the second *Critique*. While appreciating many of the subtle points Ware raises, I stress passages that still support the claim that there is an important methodological distinction between the approaches of Kant’s two main books on ethics.⁷

Chapter 5, “Once Again: The End of All Things,” concerns a widely neglected but very noteworthy short essay by Kant, written right around the time of his retirement. In discussing “the end of all things,” and in pairing the issues of immortality and the phenomenon of continuing interest in an apocalypse (which has numerous political aspects that he dares to touch on in a controversial fashion), Kant forces himself to address some of the most difficult features of his ethics and metaphysics. In particular, he gives a new and challenging account of how the nature of the self, and its vocation, is to be understood in light of his general doctrine of the transcendental ideality of time. I argue that, after considerable preliminary work, sense can be given to Kant’s discussion of the mysterious notion of “noumenal duration,” but I also point out that the implications of his account contrast with what one might naturally believe that he meant in his many earlier, albeit brief, discussions of immortality, which seemed to rely on a relatively traditional notion.

Chapter 6, “Vindicating Autonomy: Kant, Sartre, and O’Neill,” contrasts Kant’s notion of autonomy with two serious misconstruals of it, identified by Onora

⁶ This argument is largely an amplification of an interpretation advanced in my (1982a) and (2000b).

⁷ These passages parallel others that are cited, with more detail, in a contribution by Klaus Düsing (2018). It was a pleasant and surprising coincidence that Düsing happened to offer his interpretation in a talk given directly after mine at a conference set up by Jörg Noller (among others) in Munich.

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Exploring the Variety of Random Documents with Different Content

"We understand, Professor Kane."

"Then you'll send someone up immediately with a key!"

"Please don't get upset. The Staff has been busy, but now the Staff will soon be with you."

The Staff....

"I just want a key, I want to get the hell out of here!"

Kane yelled several times into the phone after the click, but no voice came back. He had grabbed up the table, the metal table at the head of the bed, and flung it into the wall before he realized what he was doing.

The shadows moved toward him. Phil, Laura, Ben, Jenny, Lawrence, Lucille, all the others, nameless, what did it matter anyway, their names?

They were smiling, holding out their arms to him. Compassionate, sympathy, they had it all. All they wanted to do was help him.

He ran through them back toward the bathroom. It was still full of men from the downstairs john. "What time is it?" Kane yelled at someone with a paper towel pressed to his eyes.

"'Bout three I'd say, what a night!"

"Three—"

Three o'clock in the morning, but the fact was Kane wasn't sure about the day. He backed out of the bathroom, slammed the door.

"The Staff is ready, Prof," Phil said.

"We're all with you, aren't we?" Laura giggled.

The closet.

Kane ran into the closet and slammed the door. There was something immediately cozy in the narrow black confines of the closet. Either closet walls weren't TV screens, or they had decided to let him sleep at last. Probably the former. Better convert closets to Television. In

case kiddies misbehave and get locked in the closet, they'll not be alone in there....

He curled up on the floor in the pitch blackness and almost immediately began to drift off into sleep. The narrow darkness tightened around him like a thick comforting blanket on a cold night....

Sometime later—he had no idea how much time had passed—a light was blinking at his lids. He opened them slowly and stared into a flickering yellow eye.

A doorhinge creaked. Up there somewhere a voice said pleasantly:

"Professor Kane, your Staff is here."

"Staff?" he whispered, trying to see above the blinking light.

"We're here."

The TV walls were dead now, but that was hardly consoling. The overhead light was glaring with an intense whiteness. The three members of the Staff were busy, and Kane was being Tested.

Kane had emerged from the closet determined to remain as rational as possible, to control his emotions, and find out what he could about his human rights as an individual.

That was easy to find out and only required a few questions honestly and frankly answered.

As a minority, Kane had no rights whatsoever.

He had one big right, the right to think as the majority did. But that didn't count for much yet because Kane was ill, maladjusted and had anti-group feeling.

The Staff was going to test him, find out what was wrong with Kane. And this of course implied that when they found out what was wrong, the difficulty would be taken care of.

The Staff was kind, considerate, almost excessively polite considering the circumstances. They were young efficient men with crewcuts, briefcases, and wearing tight conservative dark suits. Only slight differences in build distinguished them one from another, but this superficial outward difference only seemed to emphasize the Staff's basic unity, its Group Spirit, its Staff Consciousness.

Every public institution, every business establishment, every school, club, hotel, factory, office building—in short, everywhere that people congregated in official Groups, there was a regular Staff on duty twenty-four hours a day.

They were Integrators. Glorified personnel men.

Electrodes were clamped on Kane's head and wrists. Something was strapped around his chest. Wires ran into a miniature Reacto. A stylus began to make jagged lines on a strip of moving tape.

"We're getting a complete personality checkup," the Staff said.

It was indeed complete. It was as complete as a personality checkup could be short of an actual dissection.

Kane looked at countless ink-blots. He was shown a great many pictures and whether he answered verbally or not was of no concern of the Staff.

Whatever his reactions were, they were all analyzed by the machines. Words weren't necessary. The Staff had a shortcut to personality checkups. From the mind right into the machine.

The Staff only interpreted the results, or maybe they didn't even do that. It was more likely that machines did that too.

Kane protested for a while, but he was too tired to protest very long. He asked them a great many questions, and they answered them willingly enough—up to a point. They were interested in his questions too. He was an interesting symptom, but actually he knew that they already had him pretty well tabbed.

They answered his questions the way big-hearted adults answered inquisitive children.

"We must," the Staff said, "determine why you don't fit in."

Kane talked about his work, his theories, his years of devotion to what he had always considered to be a contribution to society. They hardly seemed interested. What good was all that—astronomy and such—when a man was not happy with others?

"What about this aversion to people?" the Staff said, in a kindly way. "This—well—clinically, this de-grouping syndrome. This antagonism to the group spirit."

"You mean my reaction to Phil and his friends?"

"Your friends. Your Group," The Staff said.

"But I don't dislike those people," Kane insisted. "Certainly, I have no aversion to them! Hell, I don't even *know* them."

"But they're people," the Staff said. "Part of the family of man."

"I know that. But I was tired and wanted to sleep!"

"You'll find the true group Spirit," the Staff said. "Let us ask you this, Professor Kane. If you really had no aversion to people generally, why would you object to them being with you? Why should the presence of people disturb your sleep? Wouldn't a healthy person enjoy sleeping with others merely because they were there? Doesn't one sleep best among friends, knowing he isn't alone, knowing even his sleep is shared—"

There was a great deal more, but it all boiled down to the same thing.

Kane was wrong.

And he didn't have the right to be wrong.

They, or rather it, the Staff, seemed to concentrate on the whole question of why Kane had ever volunteered for a job demanding

extreme isolation in the first place. The point was that apparently Kane had been anti-social, a Group Spirit deviant from the beginning.

Kane tried to explain it, calmly at first, then more emotionally. Either way, he knew that whatever he said was only additional grist to their syndrome recording mill. Being alone in order to do certain kinds of work demanding isolation seemed to be beside the point.

The point was that being on the Moon deprived a man of Groups. It was a kind of psychological suicide. Now that he was back home they would straighten him out. The question of returning to the Moon was ignored. To them, this was an absurdity. What did Kane want?

Kane was in no position to know what he really wanted—yet. They were going to help him decide what he really wanted. But they already knew that. It only remained for Kane to agree with them.

The majority was always right.

He explained his values to them. They listened. He told them that as far as he was concerned the social setup was now deadly, a kind of self-garrisoned mental concentration camp in which free thought was impossible. A stagnate, in fact a regressive state of affairs. Proficiency in skills would go, science would die. A herd state. Individuality lost. Depersonalized. Tyranny of the Majority. Integration mania. Collective thinking. Mass media. Lilliput against Leviathan....

But Kane wasn't happy, that was the important thing wasn't it?

Could a knowledge of how rapidly the Universe was expanding contribute to the happiness of a human being living on Madison Avenue in Manhattan?

Obviously the answer to that was no.

Kane was going to be happy. He wouldn't concern himself with the stars any more. He wouldn't practice a self-imposed barren isolation of himself any more. Kane was going to be happy. He was going to be one of the Group.

Time went by. He was given sedatives. He slept at last. He awoke and was tested and went to sleep again, many times. He was fed too,

given injections with needles of energy and vitamins and proteins and glucose and carbohydrates, because he refused to eat any other way.

Vaguely he remembered episodes of babbling under the influence of hypnotic drugs.

He kept remembering the briefcase. In a dream the Group had it, throwing it around among them like a basketball. The clasp broke. The papers, thousands of papers spilled out and drifted away over New York and Kane was running through a maze looking up at them and then he was lost.

Now he knew what had happened to the other Moon ships, and to the rest of the Captain's crew, where they had gone to and never come back from.

Space was lonely and dark. Space was empty. Space was frightening.

They had gone back to the closeness and warmth and security of their Group.

How many were there left such as the Captain, and Kane—Kane for a while yet perhaps? How many were there?

Could he escape?

At some unrelated point on the Testing chart, the Staff closed up their briefcases, politely said good-bye, and left.

The data would be run through more machines.

Kane would be happy.

All he had to do was wait.

Kane awoke with a galvanic start and stared at the prison of his room.

The walls began coming alive. Phil, Laura, Lucille, Herby, Clarence, Jenny, Ben, the happy happy Group, always there, always waiting,

always reliable, sharing everything, pleasure and pain.

"How we feeling now, Prof," Phil yelled. He was stark naked.

"You look so cuddly," Laura giggled, and for an instant there, Kane could almost feel her snuggling in beside him.

Kane lay there in a dim superimposed puzzle of furniture, moving forms, corners of rooms jutting out of the wrong walls, bodies walking through beds and one another, and then a naked figure curving into the air, falling toward him in a graceful arc, down, getting larger and larger, plunging right for Kane's face.

Kane rolled frantically. And then somewhere under him he heard a splash and there was the vague ripple of unreal water as Phil swam away across his cool blue pool.

There—that was Laura, only in a boudoir, standing before a mirror wearing only a pair of very brief panties, and nothing else. Her reflection in the mirror smiled at Kane as she brushed her hair.

"Morning, Prof honey. How we feeling this morning?"

It was morning. Some morning on some day during some year.

There was Lucille on this morning lying in a sunchair, her black hair shining in the sunlight somewhere. Probably in the Group house at Sunny Hill. In a while now, Kane knew, the Group would all go away together to their office, and they would do their work, concentrating on getting along together until they could return to Sunny Hill together.

Lucille was reading a newspaper, and she glanced up at Kane. There was a pale line around her mouth and she pulled her eyes quickly away as though she didn't want to look at him. She wasn't like the others. She was different. Of course. It had to be a matter of degree. Nothing was black and white. There had to be differences of opinion, some degree of individuality—somehow. Somewhere. Perhaps Lucille —

"Good morning, good morning to all of us!" Kane shouted suddenly.

"Did we have a good rest, Prof?"

Phil was yelling from his pool. He seemed greatly pleased with Kane's enthusiastic social response. Not that Kane was really trying to fool anybody. He was pretty sure the Staff wouldn't be fooled. Somewhere the machines were scanning the data. Soon, the Staff would have a full analysis of Kane, what was wrong, and what would make it right. What he should have done, and what he should be.

Jenny and Ben were making love on a couch. Kane tried to keep on watching them as though he suffered no embarrassment, but it was impossible.

"I've a full schedule planned for today," Phil yelled up. "Soon we'll all be going to the Office. You'll be going with us soon too, Prof!"

He would belong to the happy Group. Sharing everything. But maybe it wouldn't be this happy Group. Maybe the machines would decide that he belonged in some other Group. Whatever Group it was it would be happy. That was a fact.

Could he escape? Could he, perhaps, get back to the La Guardia Pits, and the Captain of the Moonship?

The windows still barred, paneled in metal. The door locked. If he managed to get out of this Single, say, and out of the Midtown Hotel, and into the street, then what?

That didn't matter. If he could only get that far—

Laura was standing there naked, close to Kane. "We're having our wedding at five," she whispered.

"Who?" Kane said, startled.

"Ben and Jenny. They're right for all of us together."

From a number of rooms, people were watching Ben and Jenny being right for all of us together, but Kane couldn't look.

"See us all," Laura shouted and dived through the floor. A spray of water spilled up and fell unfelt through Kane's flinching torso. Ben and Jenny ran away.

Kane was practically alone with Lucille. It was the first time in he had no idea now how long that he had been this much alone with any one other person.

She glanced rather sadly at Kane above the paper she was reading.

"You know how I feel, Lucie?"

She nodded, almost imperceptibly.

"How can you stand it, all the time this way?" he asked.

"Some of us learn to be in it, with a part of us out of it. A kind of self-hypnosis, a retreat of some kind. Into fantasy, that's what it really is. But—but I don't think any of us can keep on doing it forever. We will all give way completely—sooner or later."

"I've got to get out," Kane said. "Do you want to get out?"

"It's impossible to get out."

"I've got to try."

"What's the use of trying if you know you can't get away? Where can anyone go?"

"There must be people who break away," Kane said. "There have to be."

"There's supposed to be an underground, some secret group of some kind that helps people get out."

"Get out—where? Out of the country?"

"It's pretty much like this everywhere. But there are supposed to be areas where it isn't. Islands somewhere. Hidden places right here in the country. Supposed to be places in the Kentucky Mountains, and in New Mexico, places like that."

"The Moon," Kane said. "That's a place I know of. I've been there."

Her eyes were bright for a moment. "I know. It must have been wonderful. Why on Earth did you ever leave?"

"I didn't know what it was like here. And—my wife died. I wanted and needed another wife. More than a wife really. Someone who could share that kind of a life with me, someone who would be interested in the work too."

She turned quickly back to the paper.

"You might be able to get out of the hotel," she said. "But you would be too conspicuous."

"Because I would be traveling alone?"

"Yes."

"If you came with me, there would be two of us. We wouldn't be conspicuous that way."

He saw the flush move up through her face. "Is that the only reason?"

"You know it isn't."

She knew it. They both knew it and had probably known it for a long time. They had a lot in common, a minority of two.

And then he remembered. She wasn't really there in the Midtown with him. She was in Sunny Hill, wherever that was. They couldn't leave inconspicuously together because they weren't together now, and they couldn't get together without the Gang being together too.

The rooms, furniture, sounds, everything began to fade.

"Goodbye," Lucille said.

"Get sick or something," Kane said quickly. "Don't go with the Group to work. Stay there, wherever you are! *Stay there—*"

Faintly, her voice came to him out of a kind of melting mask of a face. "I'll try—"

Kane was alone in the single room and the door opened. The smiling Staff came in and shut the door.

The three of them stood there happily holding their briefcases.

"We're happy to report that we have completed your personality breakdown."

The word was a bit premature, Kane thought. "What is it?" he asked.

"Excellent," the Staff beamed. "You should never have been an astronomer. You took up that profession as a way of escaping from people. Actually, of course, you love people and hate your profession."

"Have you determined what I should be if not an astronomer?"

"Naturally, it's all in the breakdown."

"What is it?"

"Generally, you prefer physical work, not mental work. Mental work is a constant strain on your psychological balance. You have done it neurotically to reinforce your need to avoid people."

"Physical work? What kind?"

"Specifically, it seems that you are best suited for the profession of plumbing."

"Plumbing?" Kane said. "Plumbing what?"

"Plumbing, the art of pipe-fitting, the study of water mains, sewage lines, and so forth."

"Plumbing." Kane said.

"Of course, you react antagonistically to it now. But that will be changed."

Kane had nothing against plumbers or plumbing. Once, as a kid, he remembered having a long interesting talk with a plumber who was unstopping the kitchen sink. He had fascinating tools, and at that time, Kane had said he would be a plumber when he grew up. But he had also wanted to be any number of other things when he grew up, including an astronomer.

Now he had no desire whatsoever to be a plumber.

Kane drew the metal bedside table up hard and the edge of it caught number one of the Staff under the chin. Kane attacked, violently. He

did it knowing that something more was at stake than his life—his identity.

Number one fell down on his knees and whimpered. He wasn't hit hard. But he squatted there blubbering as though he had suffered some horrible shock. Numbers two and three gaped as though equally shocked without ever having been hit at all.

That was Kane's initial advantage. The Staff seemed incapable of understanding that anyone would do what Kane was doing. Kane hit number two four times before number two covered up his face with his hands and started to cry. Kane ran him into the closet and locked the door.

Number three swung his briefcase at Kane's head, fluttering his other hand wildly. Kane was heavier than he should have been because he was accustomed to the Moon. But he was desperate and that was some compensation. He had some experience, a very little, as a boxer in college, but that had been years ago. But as little experience as he had at this sort of thing, he was way ahead of number three. Number three kept swinging his briefcase, and Kane hit him on the chin and then in the stomach and then on the back of the neck. Number three lay unconscious on the floor.

Kane stared at his bleeding knuckles a moment, then dragged Number one up onto his feet.

"You're going to help me," Kane said. "We're getting a saucer and then we're going to Sunny Hill. You know where Sunny Hill is?"

Number one ran his hand nervously through his dark brushcut. He had a boyish face that seemed deeply insulted by what Kane had done. Insulted and shocked as though he had been a good boy all his life and then someone had slapped his hand—for no reason at all.

Kane doubled his fists. Number one winced and looked shocked again, and very frightened. A great deal more frightened than anyone

would be who was afraid only of physical injury.

"Yes, that's part of a big Group Housing Project downtown."

"Where can we get a saucer?"

"The roof."

"Unlock the door," Kane said. "And just pretend everything is happy and that we're relating beautifully to one another. Now listen—I'll kill you if you try anything else. I hope you believe it because I really will. What you fellows intend doing with me, as far as I'm concerned, is worse than murder."

They stepped onto one of several saucers decorating the roof of the Midtown Hotel. The rotary blades in the ten foot platform whirled under them, and Kane felt the saucer rise up to a thousand feet, then dip downtown. The air was full of them and only some kind of sixth-sense seemed to keep them from jamming into one another.

There was never less than two on a saucer. And Kane noticed that most of the saucers were flying in Groups like aimless geese.

Kane jumped from the saucer and ran across the roof landing of the Sunny Hill project building. There were a number of them like huge blocks arranged in some incomprehensible plan.

Kane glanced back to see number one leaping from the saucer and running in the opposite direction. Kane ran on toward the elevator. He knew he didn't have much time, but what bothered him was the authority he was running against. Public opinion was a general attitude, not a cop car, or a squad of officers with guns. Getting out of line, Kane figured, was usually its own punishment—isolation, loneliness, social ostracism.

But what about the exception? The guy who fought conformity and the majority opinion.

Who would they put on Kane? Or what? It would help to know what he was running from. What concrete force or power would try to stop him.

Then he saw her running toward him.

Her face was flushed and the wind blew her dress tightly against her slim body as she stopped and looked at him.

He took hold of her arm.

"We've got to hurry," she said. "The Group knows I've run away. The Staff will be after me."

Kane glanced at the elevator, then they ran back toward the saucer.

"You'll have to pilot this thing," Kane said. "It's a little crowded up there for me."

She started the motor and the saucer lifted abruptly. "The terminal at La Guardia?" she said.

"No. The ship's at least two miles from the Terminal. We'll go directly to the ship." He hesitated. "The only thing is—it isn't due to blast out of here until the 25th."

"That doesn't matter," she said.

"Why doesn't it? We're flaunting the law. They're after us. They won't let us just hide away on that ship until the 25th."

"They?"

He stared at her. "You said yourself we had to hurry, because the Staff—"

"But don't you see, there's no one to stop us now. The Staff at Sunny Hills could have, but here there isn't any Staff. There's none at the ship either, is there?"

"No."

"Well then, we'll just wait on the ship until—we go to the Moon."

"But you were afraid, Lucie. You talked about undergrounds, and how it was impossible—"

She touched his arm and then took hold of his hand. "You don't understand I guess. Maybe you never will."

"Understand what?"

"What it is to try to get away, be alone, be by yourself, when you can't. When no matter what you do you're with the Group, night and day, even in your dreams. You knew it for a while, but imagine it for years, not days. There's no place to hide. Wherever you go the Group goes with you. That's why I said you couldn't get away—"

"Then there isn't any law to prevent us from going to the Moon?"

"Only the law of the majority, of Public Opinion," she said. "But you can't stay here and fight it, not for very long. Finally you have to give in to it. You become what they are or go mad. And there are Groups even for them."

The saucer dropped down to the fog draped earth and they were walking toward the pits where the Moonship waited.

It looked like such a wonderful world, he thought. Everyone happy, everyone smiling all the time. No wars. No externalized authority.

The Manufacturers of consent. A quasi-totalitarian society in which means of communication had largely replaced force as the apparatus of compulsion. Communication, fear, insecurity. In his isolation and insecurity, man clung to his Group, to the majority, the accepted opinions.

The majority did not need to force a man now. No need for police, or armies.

They *convinced* him.

The only way you could keep from being convinced was to get out.

The hatch slid open.

"Welcome aboard," the Captain said.

*** END OF THE PROJECT GUTENBERG EBOOK THE HAPPY HERD

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